

Muhammad's First Encounter with Gabriel

Some Muslims get quite upset when I say that [Muhammad](#) wasn't actually getting revelations from God through the angel Gabriel. However, when he began receiving verses, *Muhammad himself* didn't believe they were from God. Why would Muslims get angry with us for taking Muhammad's first impression of his encounter seriously?

Here's the quotation from Ibn Ishaq on Muhammad's first meeting with Gabriel:

When it was the night on which God honoured him with his mission and showed mercy on His servants thereby, Gabriel brought him the command of God. "He came to me," said the apostle of God, "while I was asleep, with a coverlet of brocade whereon was some writing, and said, 'Read!' I said, 'What shall I read?' He pressed me with it so tightly that I thought it was death; then he let me go and said, 'Read!' I said, 'What shall I read?' He pressed me with it again so that I thought it was death; then he let me go and said 'Read!' I said, 'What shall I read?' He pressed me with it the third time so that I thought it was death and said 'Read!' I said, 'What then shall I read?'—and this I said only to deliver myself from him, lest he should do the same to me again. He said:

'Read in the name of thy Lord who created, Who created man of blood coagulated. Read! Thy Lord is the most beneficent, Who taught by the pen, Taught that which they knew not unto men.'

So I read it, and he departed from me. And I awoke from my sleep, and it was as though these words were written on my heart.

Now none of God's creatures was more hateful to me than an (ecstatic) poet or a man possessed: I could not even look at them. I thought, Woe is me poet or possessed—Never shall Quraysh say this of me! I will go to the top of the mountain and throw myself down that I may kill myself and gain rest." (Ibn Ishaq, *Sirat Rasul Allah*, p. 106)

Muhammad: The Suicidal Messenger

According to the [Qur'an](#), [Muhammad](#) is the pattern of conduct for Muslims (Surah 33:21). Yet the Muslim sources show that, when Muhammad became upset, he would try to kill himself. Is this the sort of moral example anyone should ever be following?

Here are the two passages we quoted in the video:

Ibn Ishaq, p. 106—[Muhammad said,] "So I read it, and he departed from me. And I awoke from my sleep, and it was as though these words were written on my heart. (T. Now none of God's creatures was more hateful to me than an (ecstatic) poet or a man possessed: I could not even look at them. I thought, Woe is me poet or possessed—Never shall Quraysh say this of me!

I will go to the top of the mountain and throw myself down that I may kill myself and gain rest. So I went forth to do so and then) when I was midway on the mountain, I heard a voice from heaven saying, "O Muhammad! thou art the apostle of God and I am Gabriel."

Sahih al-Bukhari 6982— . . . But after a few days Waraqa died and the Divine Revelation was also paused for a while and the Prophet became so sad as we have heard that he intended several times to throw himself from the tops of high mountains and everytime he went up to the top of a mountain in order to throw himself down, Jibril would appear before him and say, "O Muhammad! You are indeed Allah's Messenger in truth", whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the Revelation used to become long, he would do as before, but when he used to reach the top of a mountain, Jibril would appear before him and say to him what he had said before.

The Problem of the Satanic Verses

According to numerous Islamic sources, Muhammad once delivered a revelation promoting polytheism. Later, he claimed that Satan had tricked him into delivering these infamous "Satanic Verses" (as they are now called). Here's the story, according to Ibn Ishaq's *Sirat Rasul Allah* (our earliest biographical source on Muhammad):

Now the apostle was anxious for the welfare of his people, wishing to attract them as far as he could. . . . When the apostle saw that his people turned their backs on him and he was pained by their estrangement from what he brought them from God he longed that there should come to him from God a message that would reconcile his people to him. Because of his love for his people and his anxiety over them it would delight him if the obstacle that made his task so difficult could be removed. . . . Then God sent down "By the star when it sets your comrade errs not and is not deceived, he speaks not from his own desire," and when he reached His words "Have you thought of al-Lat and al-Uzza and Manat the third, the other", Satan, when he was meditating upon it, and desiring to bring it to his people, put upon his tongue "these are the exalted Gharaniq [Numidian cranes] whose intercession is approved." When the Quraysh heard that, they were delighted and greatly pleased at the way in which he spoke of their gods and they listened to him; while the believers were holding that what their prophet brought them from their Lord was true, not suspecting a mistake or a vain desire or a slip, and when he reached the prostration and the end of the Sura in which he prostrated himself the Muslims prostrated themselves when their prophet prostrated confirming what he brought and obeying his command, and the polytheists of Quraysh and others who were in the mosque prostrated when they heard the mention of their gods, so that everyone in the mosque believer and unbeliever prostrated . . . Then the people dispersed and the Quraysh went out, delighted at what had been said about their gods, saying, "Muhammad has spoken of our gods in splendid fashion. He alleged in what he read that they are the exalted Gharaniq whose intercession is approved."

The news reached the prophet's companions who were in Abyssinia, it being reported that

Quraysh had accepted Islam, so some men started to return while others remained behind. Then Gabriel came to the apostle and said, "What have you done, Muhammad? You have read to these people something I did not bring you from God and you have said what He did not say to you." The apostle was bitterly grieved and was greatly in fear of God. So God sent down (a revelation), for He was merciful to him, comforting him and making light of the affair and telling him that every prophet and apostle before him desired as he desired and wanted what he wanted and Satan interjected something into his desires as he had on his tongue. So God annulled what Satan had suggested and God established His verses, i.e. you are just like the prophets and apostles. Then God sent down: "We have not sent a prophet or apostle before you but when he longed Satan cast suggestions in his longing. But God will annul what Satan has suggested. Then God will establish his verses, God being knowing and wise." (Ibn Ishaq, pp. 165-166)

Hmmm. So Muhammad, according to Muslim sources, couldn't tell the difference between a revelation from God and a revelation from Satan? Nothing to worry about here (unless you like to think).

Was Muhammad a Victim of Black Magic?

According to Islam's most trusted sources, Muhammad was a victim of a magic spell, which gave him delusional thoughts and false beliefs. Consider two ahadith:

Sahih Al-Bukhari 3175—Aisha narrated: "Once the Prophet was bewitched so that he began to imagine that he had done a thing which in fact, he had not done."

Sahih Al-Bukhari 5765—Aisha narrated: Magic was worked on Allah's Apostle so that he used to think that he had had sexual relations with his wives while he actually had not. Then one day he said, "O Aisha, do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other: 'What is wrong with this man?' The latter replied, 'He is under the effect of magic.' The first one asked, 'Who has worked magic on him?' The other replied, 'Labid bin Al-Asam, a man from Bani Zuraiq who was an ally of the Jews and was a hypocrite.' The first one asked, 'What material did he use?' The other replied, 'A comb and the hair stuck to it.'"

Apart from the most obvious problem for Muslims (namely, how anyone can fully trust a man who was controlled by a magic spell), there is a deeper difficulty. According to Qur'an 2:102, magic comes from demons. According to Qur'an 16:98-100, Satan has no power over those "who believe and put trust in their Lord," but only over those "who make a friend of him, and those who ascribe partners unto Him (Allah)." So if Satan only has power over those who befriend him and commit shirk, and black magic is demonic power over human beings, and Muhammad was a victim of black magic, then Muhammad, according to the Qur'an, must have been a friend of Satan who committed shirk!

For more on this issue, see Sam Shamoun's article, ["Was Muhammad Protected from the Power of Satan?"](#)

Quran Contradiction

Was Muhammad protected from the power of Satan?

The Quran says that Satan can only harm those who are deviators, those who are not on the right path. As for those who are servants of Allah, Satan will have no power over them:

And certainly We created you, then We fashioned you, then We said to the angels: Make obeisance to Adam. So they did obeisance except Iblis; he was not of those who did obeisance. He said: What hindered you so that you did not make obeisance when I commanded you? He said: I am better than he: Thou hast created me of fire, while him Thou didst create of dust. He said: Then get forth from this (state), for it does not befit you to behave proudly therein. Go forth, therefore, surely you are of the abject ones. *He said: Respite me until the day when they are raised up. He said: Surely you are of the respited ones. He said: As Thou hast caused me to remain disappointed I will certainly lie in wait for them in Thy straight path. Then I will certainly come to them from before them and from behind them, and from their right-hand side and from their left-hand side; and Thou shalt not find most of them thankful.* He said: Get out of this (state), despised, driven away; whoever of them will follow you, I will certainly fill hell with you all. S. 7:11-18 Shakir

Here is another version:

He said: O Iblis! what excuse have you that you are not with those who make obeisance? He said: I am not such that I should make obeisance to a mortal whom Thou hast created of the essence of black mud fashioned in shape. He said: Then get out of it, for surely you are driven away: And surely on you is curse until the day of judgment. *He said: My Lord! then respite me till the time when they are raised. He said: So surely you are of the respited ones Till the period of the time made known. He said: My Lord! because Thou hast made life evil to me, I will certainly make (evil) fair-seeming to them on earth, and I will certainly cause them all to deviate **Except Thy servants from among them, the devoted ones.*** He said: This is a right way with Me: Surely, **as regards My servants, you have no authority over them except those who follow you of the deviators.** And surely Hell is the promised place of them all: It has seven gates; for every gate there shall be a separate party of them. S. 15:32-44 Shakir

How interesting. Allah not only listens to the suggestion of Satan but also follows his plan! Satan asks Allah for respite with the intention of plunging man into destruction, and Allah grants him his request! Either Allah knew Satan's intention and therefore wanted him to cause men to stray, or Allah didn't know it and is therefore ignorant.

(Also note the glaring contradictions between these two reports. It seems that the author of the Quran couldn't recall the exact words Allah and Iblis used in their alleged conversation.)

But this is all beside the point, since the main issue is that Allah says that all the believers are protected, which would especially include his prophets. This promise of protection is repeated several times in the Quran:

O you who believe! take care of your souls; **he who errs cannot hurt you WHEN YOU ARE ON THE RIGHT WAY**; to Allah is your return, of all (of you), so He will inform you of what you did. S. 5:105 Shakir

And when thou recitest the Qur'an, seek refuge in Allah from Satan the outcast. Lo! he hath no power over those who believe and put trust in their Lord. **His power is ONLY over those who make a friend of him, and those who ascribe partners unto Him (Allah).** S. 16:98-100 Pickthall

Save unto every messenger whom He hath chosen, **and then He maketh a guard to go before him and a guard behind him That He may know that they have indeed conveyed the messages of their Lord.** He surroundeth all their doings, and He keepeth count of all things. S. 72:27-28 Pickthall

In addition to the protection of believers against Satan, Muhammad is personally promised that he would be protected from the people:

O Apostle! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, **and Allah will protect you from the people**; surely Allah will not guide the unbelieving people. S. 5:67 Shakir

The implications of the above citations should be obvious to the reader. Muhammad, if he was pleasing to Allah and under his protection, could not come under Satan's control and could not be harmed by Satan's devices. Furthermore, neither a Jew, nor a Christian, nor a pagan etc., would be able to affect Muhammad due to this protection.

Yet the problem with the above assertions is that Muhammad did speak what came to be known as the "Satanic Verses." According to Muslim sources, Satan inspired Muhammad to recite verses which were not from Allah praising the three goddesses or daughters of Allah. For documentation regarding this incident, please consult the following articles:

<http://answering-islam.org/Hahn/satanicverses.htm>
<http://answering-islam.org/Responses/Saifullah/sverses.htm>
<http://answering-islam.org/Gilchrist/Vol1/3c.html>
http://answering-islam.org/Responses/Saifullah/sverses_eh.htm
http://answering-islam.org/Shamoun/satanic_verses.htm

In order to comfort Muhammad for his reciting verses from Satan, and to vindicate him in regard to this damaging incident, the Qur'an states:

Never did We send a Messenger or a Prophet before you, but; when he did recite the revelation or narrated or spoke, Shaitan (Satan) threw (some falsehood) in it. But Allah abolishes that which Shaitan (Satan) throws in. Then Allah establishes His Revelations. And Allah is All-Knower, All-Wise: S. 22:52 Al-Hilali & Khan

This passage is a clear acknowledgement that Satan DID interfere with Muhammad's message — and allegedly also with the messages of earlier prophets — in clear contradiction to the above cited passages. The claim that Allah abolishes those false revelations later on does nothing to resolve this contradiction.

Moreover, the hadiths say that Muhammad had come under the affects of magic, which according to the Quran happens to be a handiwork of the satans:

Narrated Aisha:

Magic was worked on Allah's Apostle so that he used to think that he had sexual relations with his wives while he actually had not (Sufyan said: **That is the hardest kind of magic as it has such an effect**). Then one day he said, "O 'Aisha do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other, 'What is wrong with this man?' The latter replied he is under the effect of magic. The first one asked, 'Who has worked magic on him?' The other replied, 'Labid bin Al-A'sam, a man from Bani Zuraiq who was an ally of the Jews and was a hypocrite.' The first one asked, 'What material did he use?' The other replied, 'A comb and the hair stuck to it.' The first one asked, 'Where (is that)?' The other replied, 'In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwan.'" So the Prophet went to that well and took out those things and said, "That was the well which was shown to me (in a dream). Its water looked like the infusion of Henna leaves and its date-palm trees looked like the heads of devils." The Prophet added, "Then that thing was taken out." I said (to the Prophet) "Why do you not treat yourself with Nashra?" He said, "Allah has cured me; I dislike to let evil spread among my people." (*Sahih al-Bukhari*, Volume 7, Book 71, Number 660:

<http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/bukhari/071.sbt.html#007.071.660>)

And:

And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; **but the devils disbelieved, teaching mankind magic** and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angles) people learn that by which they cause division between man and wife; but they injure thereby no-one save by Allah's leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew. S. 2:102 Pickthall

For more details on the issue of Muhammad's bewitchment, see these articles:

<http://answering-islam.org/Responses/Menj/bewitched1.htm>

<http://answering-islam.org/Responses/Menj/bewitchment.htm>

The foregoing leaves us with one of two conclusions:

1. Either Muhammad was a deviator and not pleasing to Allah, allowing for Satan to control and inspire him.
2. Or Allah failed to protect Muhammad as he said he would, thereby proving that Allah cannot be trusted and/or doesn't have the ability to do what he says.

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Islam, the Kaaba, the Black Stone, and Idolatry

Muslims often accuse other religions of idolatry. Yet Muslims bow down to a pagan temple called the "Kaaba" (which is what the pagans of Arabia did before the rise of Islam); they take a pilgrimage to the Kaaba (which is what the pagans of Arabia did before the rise of Islam); they walk circles around the Kaaba (which is what the pagans of Arabia did before the rise of Islam); and they kiss the black stone embedded in the corner of the Kaaba (which is what the pagans of Arabia did before the rise of Islam). Should our Muslim friends be accusing *anyone* of idolatry? Glass houses!

Islam and Pagan Rituals: The Pilgrimage to Mecca (Hajj)

https://www.youtube.com/watch?v=N2i_mE_1F-s

Islam and the Deification of Muhammad

Our Muslim friends tell us that [Islam](#) is the religion of submission to [Allah](#) alone. But when we open the [Qur'an](#), we find that Islam demands complete submission to [Muhammad](#):

Quran 4:65—But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

Quran 33:36—It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Apostle to have any option about their decision: if any one disobeys Allah and His Apostle, he is indeed on a clearly wrong Path.

Moreover, Muhammad commanded his followers to address him directly in their prayers:

Sahih Muslim 798—Ibn Abbas reported: The Messenger of Allah used to teach us tashahhud just as he used to teach us a Sura of the Qur'an, and he would say: All services rendered by words, acts of worship, and all good things are due to Allah. Peace be upon you, O Prophet, and Allah's mercy and blessings. Peace be upon us and upon Allah's upright servants. I testify that there is no god but Allah, and I testify that Muhammad is the Messenger of Allah.

To this day, Muslims around the world speak directly to Muhammad during their prayers, saying, "Peace be upon you, O Prophet." What kind of attributes would Muhammad need in order to hear these

prayers?

And this is the religion that condemns other religions for idolatry?

For more on this topic, see the following articles by Sam Shamoun:

["On Serving Others Besides Allah: The Hypocrisy and Blasphemy of Islam \(Part One\)"](#)

["On Serving Others Besides Allah: The Hypocrisy and Blasphemy of Islam \(Part Two\)"](#)

["On Serving Others Besides Allah: The Hypocrisy and Blasphemy of Islam \(Part Three\)"](#)

Highway Robbery: Muhammad and the Meccan Caravans (Quran 2:217)

<https://www.youtube.com/watch?v=okyrLurl-xE>

Muhammad and the Torture of Kinana ibn al-Rabi

According to our earliest detailed biographical source on Muhammad's life, Islam's prophet once ordered his followers to torture a man for money. Here's the passage:

Kinana b. al-Rabi, who had the custody of the treasure of Banu al-Nadir, was brought to the apostle who asked him about it. He denied that he knew where it was. A Jew came to the apostle and said that he had seen Kinana going round a certain ruin every morning early. When the apostle said to Kinana, "Do you know that if we find you have it I shall kill you?" he said Yes. The apostle gave orders that the ruin was to be excavated and some of the treasure was found. When he asked him about the rest he refused to produce it, so the apostle gave orders to al-Zubayr b. al-Awwam, "Torture him until you extract what he has," so he kindled a fire with flint and steel on his chest until he was nearly dead. Then the apostle delivered him to Muhammad b. Maslama and he struck off his head, in revenge for his brother Mahmud. (Ibn Ishaq, *Sirat Rasul Allah*, p. 515)

Following this brutal spectacle, Muhammad took Kinana's seventeen-year-old wife, Safiyya bint Huyayy, as his own bride (because nothing says lovin' like torturing and murdering a woman's husband for money).

Muhammad Commands His Followers to Kill Critics of Islam

Everyone seems shocked when Muslims riot over a poorly made Youtube video or some silly cartoons. But violent responses to criticism are a tradition in [Islam](#), and [Muhammad](#) himself started the tradition. Let's look at an example.

A man named Abu Afak was more than a hundred years old when he decided to write a poem about Muhammad, who was dividing people and causing them to kill one another. Here's the story of Abu Afak's death:

Abu Afak was one of the B. Amr b. Auf of the B. Ubayda clan. He showed his disaffection when the apostle killed al-Harith b. Suwayd b. Samit and said:

Long have I lived but never have I seen An assembly or collection of people More faithful to their undertaking And their allies when called upon Than the sons of Qayla when they assembled, Men who overthrew mountains and never submitted, A rider who came to them split them in two (saying) "Permitted", "Forbidden", of all sorts of things. Had you believed in glory or kingship You would have followed Tubba.

The apostle said, "Who will deal with this rascal for me?" Whereupon Salim b. Umayr, brother of B. Amr b. Auf, one of the "weepers", went forth and killed him. (Ibn Ishaq, *Sirat Rasul Allah*, p. 675)

Hence, Muhammad's followers understood that people who criticize Islam or Muhammad must be killed. Soon, Muslims were free to kill anyone who made fun of Muhammad:

Sunan Abu Dawud 4348—Narrated Abdullah Ibn Abbas: A blind man had a slave-mother who used to abuse the Prophet and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet and abuse him. So he took a dagger, placed it on her belly, pressed it, and killed her. A child who came between her legs was smeared with the blood that was there. When the morning came, the Prophet was informed about it. He assembled the people and said: I adjure by Allah the man who has done this action and I adjure him by my right to him that he should stand up. Jumping over the necks of the people and trembling the man stood up. He sat before the Prophet and said: Apostle of Allah! I am her master; she used to abuse you and disparage you. I forbade her, but she did not stop, and I rebuked her, but she did not abandon her habit. I have two sons like pearls from her, and she was my companion. Last night she began to abuse and disparage you. So I took a dagger, put it on her belly and pressed it till I killed her. Thereupon the Prophet said: Oh be witness, no retaliation is payable for her blood.

Sunan Abu Dawud 4349—Narrated Ali ibn Abu Talib: A Jewess used to abuse the Prophet and disparage him. A man strangled her till she died. The Apostle of Allah declared that no recompense was payable for her blood.

When Muslims become violent over criticism of their religion, they are doing exactly what their prophet taught them to do. Yet politicians and the media continue to assure us that Islam is a religion of peace, and that violence only occurs when terrorists "hijack" the religion.

Islam, Apostasy, and Abdullah Ibn Sa'd Ibn Abi Sarh

Muhammad ordered his followers to kill apostates. Yet people who leave Islam often do so for very good reasons. Abdullah Ibn Sa'd Ibn Abi Sarh, for instance, decided to leave Islam when Muhammad let him add words to the Qur'an. Is the Islamic penalty for apostasy simply a means of keeping people from going where the evidence points?

Islamic Jihad and the Subjugation of Jews and Christians

<https://www.youtube.com/watch?v=Q9l8uaMmRb0>

Are Stars Missiles That Allah Shoots at Demons?

Our Muslim friends tell us that the Qur'an is confirmed by its miraculous scientific insights, which have only been confirmed recently by scientists.

Then we open the Qur'an, and we find some of the silliest scientific claims ever offered by anyone.

Take, for instance, the Qur'anic claim that stars are missiles that Allah uses to shoot at demons who try to sneak into paradise:

Qur'an 37:6-10—We have indeed decked the lower heaven with beauty (in) the stars—(for beauty) and for guard against all obstinate rebellious evil spirits, (so) they should not strain their ears in the direction of the Exalted Assembly but be cast away from every side, repulsed, for they are under a perpetual penalty, except such as snatch away something by stealth, and they are pursued by a flaming Fire, of piercing brightness.

Qur'an 67:5—And We have (from of old), adorned the lowest heaven with lamps, and We have made such (lamps) (as) missiles to drive away the Evil Ones, and have prepared for them the Penalty of the Blazing Fire.

How can non-Muslims ever take the "Argument from Scientific Accuracy" seriously after reading these verses? At this point, our Muslim friends introduce us to another Qur'anic miracle: the Miracle of Reinterpretation. Amazingly, whenever the Qur'an says something that's obviously absurd (or obviously immoral), the Qur'an turns out to mean something completely different from what it actually says (even though the Qur'an claims to be perfectly clear and fully explained).

Unfortunately for Islam's modern reinterpreters, Muhammad's companions explained what 67:5 means, and they learned the Qur'an (and its interpretation) from Muhammad himself.

Sahih al-Bukhari 3198—Abu Qatada mentioning Allah's saying: "And indeed We have adorned the nearest heaven with lamps . . ." (v. 67:5) said, "The creation of these stars is for three purposes, and they are: 1) as decoration of the nearest heaven, 2) as missiles to hit the devils, and 3) as signs to guide travelers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts and troubles himself with what is beyond his limited knowledge."

Hence, Muslims who want to say that the Qur'an doesn't claim that stars are missiles must first convince us that they are higher authorities than Allah, Muhammad, and Muhammad's companions.

Good luck with that.

Allah and Muhammad Explain Where the Sun Sets (Quran 18:83-86; Sunan Abu Dawud 3991)

<https://www.youtube.com/watch?v=pjc1-d9mJs>

Muhammad's Deadly Teachings about Personal Hygiene

Muhammad's followers often went to him for advice on various topics. His advice, however, wasn't always sound. According to Muhammad, it's perfectly safe to use water that has human waste or dead animals floating in it. Muhammad promoted dunking flies in one's food, in order to get the cure for the diseases that flies carry. Needless to say, these teachings are quite dangerous. Fortunately, most modern Muslims don't take them seriously.

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Here are the sources I quoted in this video:

Sunan Abu Dawud 67—I heard that the people asked the Prophet of Allah: Water is brought for you from the well of Buda'ah. It is a well in which dead dogs, menstrual cloths and excrement of people are thrown. The Messenger of Allah replied: Verily water is pure and is not defiled by anything.

Sunan Ibn Majah 520—It was narrated that Jabir bin Abdullah said: "We came to a pond in which there was the carcass of a donkey, so we refrained from using the water until the Messenger of Allah came to us and said: 'Water is not made impure by anything.' Then we drank from it and gave it to our animals to drink, and we carried some with us."

Sahih al-Bukhari 5782—Allah's Messenger said, "If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it [i.e. the fly] away, for in one of its wings there is a disease and in the other there is healing (antidote for it) i.e. the treatment for that disease."

Musnad Ahmad 16245—[Mua'wiya said]: I saw the prophet sucking on the tongue or the lips of Al-Hassan son of Ali, may the prayers of Allah be upon him. For no tongue or lips that the prophet sucked on will be tormented (by hell fire).

On a side note, since Muslims want to argue that there's something miraculous about Islam, perhaps they can make an argument based on Muhammad's teachings about personal hygiene. A Muslim could always argue that it's a *miracle* that Muhammad and his followers survived his teachings about personal hygiene, and that Allah must have been miraculously preserving Muhammad and the early Muslim community!

Posted by [David Wood](#) at [2:10 PM](#) 

Labels: [Scientific Errors](#), [Scientific Miracle](#), [Scientific Miracles](#)

[10 comments](#):



[Truth Seeker](#) said...

If Islam was false and Quran was corrupted, then why are you wasting all this time criticizing it? And why only Islam? Why not Atheism or Hinduism? And why are you making your points with so much hatred and rudeness? Is it because you feel threatened about your faith?

There is a statement we used to say about Athiests, who always struggle to prove that there is no God, etc etc.

If there was no God, and yo were confident about that, then you would not be discussing it day and night and make your purpose in life to prove His absence.

I would tell you the same thing, if Islam was not true and you did not feel that Islam is a threat to your faith, then you would not be criticizing it all the time. You would simply ignore it and focus on practicing your religion.

BTW, all the silly points you are trying to make have a clarification that you do not understand, because of your lack of knowledge of the culture, the language and the conditions of life there and then.

for example, you mentioned Hadeeth no. 67 from Sunan Abu Dawoud about the well of Buda'a. You did not know what the words of the Hadeeth mean! This well was in a lower spot than the rest of the surrounding lands. As a result, when there is a dead animal or rotten waste in the area and heavy rain fall, the rain would carry it to the well. That is what the question was about. The Hadeeth did not mean that people where getting rid of

dead animals or rotten waste in the well. In addition, Buda'a well was abundant in its water, so that also makes a difference because the volume of water is a factor. If you disagree, then you should make a good effort to filter all the piss in the oceans, lakes and seas, also the waste that come from the fish in all these water bodies, before you drink any water that come from it.

However, out of your ignorance and because of your hatred, you read the Hadeeth and did not make effort to find explanation, rather you said to yourself; "Aha, I nailed it"!!

Finally, I would like to add that there are strict rule about water that we can use to drink, wash or even clean after using the toilet. The water has to be abundant and has to keep its original criteria, no color, no smell, no taste. If any of those standards change, then the water is no good to use. For Buda'a well, all those standards were met, the color, taste and smell were not changed and the water in the well was abundant. That is why Prophet Mohammad Salla Allah alaih wa sallam approved the use of this water.

This code applies not only to the water for drinking or washing, but also to the water Muslim could use to clean after using the toilet. And I am not talking about now, but 1,400 years ago. By that time your ancestors would have not yet discovered using dry hay to wipe their asses.

I am not writing this to get into a debate with you. I was referred to your blog by a Christian friend. And I can see what are your motives. I don't need to prove to you or to myself that I am right and that you are wrong, faith wise. I know it is a fact and it will be proven on the day of the judgment, when God asks Jesus and He would deny you. As Quran says "And behold God will say: O Jesus the son of Mary didst thou say unto men, worship me and my mother as gods in derogation of God? he will say: glory to thee never could I say what I had no right (to say). had I said such a thing, thou wouldst indeed have known it. thou knowest what is in my heart, though I know not what is in thine. for thou knowest in full all that is hidden."

Have a nice hereafter.

Gabriel Explains Human Reproduction to Muhammad

Muhammad was once asked, as a challenge to his prophethood, why a child sometimes resembles the mother's side of the family and sometimes resembles the father's side of the family. Muhammad said that he received the answer to this question from the Angel Gabriel. The answer, however, is scientifically false. So if Muhammad got a false revelation from the same "angel" that was giving him Qur'anic revelations, how can we believe the Qur'an?

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In case you want to read it for yourself, here's the hadith we were quoting:

Sahih al-Bukhari 3329—Narrated Anas: When Abdullah bin Salam heard of the arrival of the Prophet at Al-Madina, he came to him and said, "I am going to ask you about three things which nobody knows except a Prophet:

(1) What is the first portent of the Hour?

(2) What will be the first meal taken by the people of Paradise?

(3) Why does a child resemble its father, and why does it resemble its maternal uncle (mother's brother)?"

Allah's Messenger said, "Jibril (Gabriel) has just now told me of their answers." Abdullah said, "He (i.e., Jibril), from amongst all the angels, is the enemy of the Jews." Allah's Messenger said, "As for the first sign of the Hour, it will be a fire that will collect (or gather) the people from the east to the west; the first meal of the people of Paradise will be extra lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that Abdullah bin Salam said, "I testify that you are the Messenger of Allah."

Guess Who's Coming to Dinner . . . at Muhammad's House

There are some hilarious verses in the Qur'an. For instance, the Qur'an claims that the sun sets in a muddy pool (18:86), that semen is formed between the backbone and ribs (86:6-7), that the earth is flat (88:20), that there are seven earths (65:12), that the sun orbits the earth (36:38-40), that human embryos are blood-clots (22:5), that the sky will fall on the earth if Allah doesn't hold it up (22:65), and that stars are missiles that Allah uses to shoot demons who try to sneak into heaven (37:6-10; 67:5).

But for some reason, the funniest verse in the Qur'an (in my opinion) is Surah 33, verse 53. The verse reads:

O Ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission be granted you. But if ye are invited, enter, and, when your meal is ended, then disperse. Linger not for conversation. Lo! that would cause annoyance to the Prophet, and he would be shy of (asking) you (to go); but Allah is not shy of the truth. And when ye ask of them (the wives of the Prophet) anything, ask it of them from behind a curtain. That is purer for your hearts and for their hearts. And it is not for you to cause annoyance to the messenger of Allah, nor that ye should ever marry his wives after him. Lo! that in Allah's sight would be an enormity.

Notice that Muhammad, who tells his followers it's okay to beat their wives (4:34) and to rape their captives (4:24), is nevertheless so incredibly shy, that he can't bear telling his followers that they're annoying him by hanging out at his house and talking his ears off. But Allah isn't shy, so Muhammad (the shy one) delivers a revelation from Allah (who's not shy) telling Muslims not to annoy Muhammad by showing up at his house early or staying late for conversation.

The Qur'an is supposedly Allah's eternal Word. Yet many verses of the Qur'an have no purpose other than satisfying Muhammad's desires. How much more obvious could it be that the Qur'an is not the Word of God?

Is Muhammad an Antichrist?

The Qur'an affirms the inspiration, preservation, and authority of the Jewish and Christian scriptures (3:3-4; 5:43-47; 5:68; 6:114-115; 7:157; 10:94; 18:27; etc.). Yet our scriptures plainly declare that Muhammad is a false prophet and an antichrist. Problem?

Theological Implications of Muhammad's Death

Qur'an 69:44-46 says that if Muhammad invents false revelations, Allah will sever his aorta. Interestingly, Muhammad died in agony, saying that he could feel his aorta being severed. Coincidence?

For a more detailed examination of Muhammad's death in light of Allah's promise to sever his aorta for false prophecies, watch this video:

For those with ADD, here's an extremely brief presentation of the argument:

Muhammad Makes a False Prophecy

<https://www.youtube.com/watch?v=86Vb3V7k23g>

The Qur'anic Test of Divine Inspiration

According to Qur'an 4:82, if the [Qur'an](#) were from anyone other than [Allah](#), it would be filled with "much discrepancy" (much error or contradiction). There are three problems with this test of divine inspiration. First, why "much" discrepancy? Is the Qur'an saying that *some* error is perfectly compatible with divine inspiration? Second, if this verse is correct, *any* book that doesn't contain "much discrepancy" is the divinely inspired Word of God! So any math books or other books that do not contain "much error" are, according to this verse, Allah's divinely inspired Word! Third, the Qur'an does contain "much discrepancy," so it fails its own test!

quran Miracles: The Argument from Literary Excellence

<https://www.youtube.com/watch?v=op5XWXNmm6Q>

Does Allah Know That Mary, the Mother of Jesus, Is Not Aaron's Sister?

<https://www.youtube.com/watch?v=pKHNCYOr71Y>

The Quran Plagiarizes False Stories

<https://www.youtube.com/watch?v=xRAh0hMio1s>

The Corruption of the Quran According to Islamic Sources

https://www.youtube.com/watch?v=PtWmlVI_OVs

The Qur'an and the Problem of Abrogation

According to the [Qur'an](#), no one can change Allah's words (6:115; 18:27). Yet [Allah](#) himself frequently changes his words by revealing a verse that abrogates (or cancels) an earlier verse (see 2:106; 16:101). Since the Qur'an is supposedly eternal, our Muslim friends have a problem. From all eternity, the Qur'an contained (a) verses that contradict the commands of other verses, and (b) a verse claiming that, if the Qur'an were from anyone other than Allah, it would contain "much discrepancy" (4:82). Because the eternal Qur'an does contain much discrepancy (numerous contradictory commands), it cannot be the word of Allah, according to 4:82.

For those who would like to take a closer look at the Qur'an verses on abrogation, here are 2:106 and 16:101, along with three Muslim commentaries on these verses.

Surah 2:106—"Whatever communications We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things?"

Tafsir al-Jalalayn on 2:106—When the disbelievers began to deride the matter of abrogation, saying that one day Muhammad enjoins his Companions to one thing and then the next day he forbids it, God revealed: And whatever verse (mā is the conditional particle), that has been revealed containing a judgement, We abrogate, either together with its recital or not [that is only

its judgement, but its recital continues]; there is a variant reading, nunsikh, meaning ‘[Whatever verse] We command you or Gabriel to abrogate’, or postpone, so that We do not reveal the judgement contained in it, and We withhold its recital or retain it in the Preserved Tablet; a variant reading [of nunsī’hā] is nunsihā, from ‘to forget’: so ‘[Whatever verse We abrogate] or We make you forget, that is, We erase from your heart’; the response to the conditional sentence [begun with mā] is: We bring [in place] a better, one that is more beneficial for [Our] servants, either because it is easier [to implement] or contains much reward; or the like of it, in terms of religious obligation and reward; do you not know that God has power over all things?, including abrogating and substituting [verses]? (the interrogative here is meant as an affirmative).

Tafsir Ibn Abbas on 16:101—Then Allah mentions what was abrogated of the Qur’an and that which was not abrogated, as a direct reference to the claim of the Quraysh who said to the Prophet: O Muhammad! Why do you command us to do something and then forbid it, saying: (Such of Our revelations as We abrogate) We do not erase a verse that was acted upon before and which is now not acted upon (or cause to be forgotten) or leave unabrogated so that it is acted upon, (We bring one better) We send Gabriel with that which more profitable and easier to act upon (or the like) in reward, benefit and action. (Knowest thou not) O Muhammad (that Allah is Able to do all things?) of the abrogated and unabrogated.

Al-Wahidi on 16:101—(Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof) [2:106]. The commentators of the Qur’an said: “The idolaters said: ‘Do you not see that Muhammad commands his Companions with something and then forbids them from the same and commands them to the exact opposite. One day he says something and the following day he retracts it. This Qur’an is nothing but the speech of Muhammad who has invented it. It is a speech that contradicts itself’. Allah, exalted is He, therefore revealed this verse (And when We put a revelation in place of (another)...) [16:101] and also (Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof...)”.

Surah 16:101—“And when We change (one) communication for (another) communication, and Allah knows best what He reveals, they say: You are only a forger. Nay, most of them do not know.”

Tafsir al-Jalalayn on 16:101—And when We exchange a verse in place of a [different] verse, by abrogating it and revealing another, for the welfare of [God’s] servants — and God knows best what He reveals — they say, that is, the disbelievers [say] to the Prophet (s): ‘You are just a fabricator’, a liar, making it up yourself. Nay, most of them do not know, the true nature of the Qur’ān and the benefit [to God’s servants] of abrogation.

Tafsir Ibn Abbas on 16:101—(And when We put a revelation) when We send Gabriel with an abrogating verse (in place of (another) revelation) in place of another abrogated verse, (and Allah knoweth best what He revealeth) and Allah knows the probity of that with which He commands His servants, (they say) the disbelievers of Mecca say: (Lo! thou art but inventing) from yourself, O Muhammad. (Most of them know not) that Allah commands His servants with that which is good for them.

Al-Wahidi on 16:101—(And when We put a revelation in place of (another) revelation...) [16:101-102]. This verse was revealed when the idolaters said: “Muhammad is mocking his

Companions; one day he commands them to do something and the next day he forbids them from doing it, or brings instead something which is easier. He is nothing but a calumniator who says things of his own invention”, and so Allah, exalted is He, revealed this verse and the verse after it.

Sheepgate: Solving the Mystery of the Quran's Missing Verses on Breastfeeding Adults

We've already solved the [Mystery of Muhammad's Death](#), so that cold case is closed. But there is another mystery in early Islam, which we'll call "Sheepgate: The Case of the Qur'an's Missing Verses on Breastfeeding Adults."

In order to solve this mystery, we'll need some background information.



Islam has some incredibly odd teachings (to put it mildly). But every once in a while we come across a command that's so unbelievably absurd, on so many levels, we can only wonder why Muhammad wasn't laughed out of Arabia when he delivered it to his followers.

Take, for instance, Muhammad's solution to the problem of a man and a woman, who aren't married to each other, needing to be alone together for some reason. How would an unmarried man and woman avoid having sex at the first opportunity? Not a problem, when you've got Allah at your beck and call. Allah, in his timeless wisdom, revealed in the Qur'an that the woman simply needs to *breastfeed* the man ten times, which will make them legally related (she will be his foster mother). That way, they won't be tempted to have sex.

Even though the Qur'an is eternal, however, Allah eventually changed his eternal mind about the need for *ten* breastfeedings. Five, it turns out, would be sufficient:

Sahih Muslim 3422—Amra reported that she heard Aisha discussing fosterage which (makes marriage) unlawful; and she (Aisha) said: There was revealed in the Holy Qur'an ten clear sucklings, and then five clear (sucklings).

So five breastfeedings were enough to turn a man into a woman's foster son, and therefore to eliminate the possibility of sexual relations.

But be careful to complete *at least five* breastfeedings, because one or two wouldn't be enough, as Muhammad was careful to point out:

Sahih Muslim 3417—Allah's Apostle said: Being suckled once or twice, or one suckling or two, do not make marriage unlawful.

So there we have it. The Qur'an contains at least two verses on breastfeeding adults—one abrogated verse requiring ten breastfeedings and another verse requiring five. Aisha is quite clear that these verses are part of the Qur'an:

Sahih Muslim 3421—Aisha reported that it had been revealed in the Holy Qur'an that ten clear sucklings make the marriage unlawful, then it was abrogated by five sucklings and Allah's Apostle died and it was before that time (found) in the Holy Qur'an (and recited by the Muslims).

But these verses aren't in the Qur'an we have today. So what happened to them? Aisha tells us what happened to the first verse:

Sunan ibn Majah 1944—It was narrated that Aishah said: “The Verse of stoning and of breastfeeding an adult ten times was revealed, and the paper was with me under my pillow. When the Messenger of Allah died, we were preoccupied with his death, and a tame sheep came in and ate it.”

The other verse (commanding five breastfeedings) isn't in the Qur'an either, so we can only conclude that *both* verses on breastfeeding adults were eaten by Aisha's sheep. Was this a mere accident, or was something more sinister afoot? Let's see if we can solve the Mystery of the Missing Verses.

For a while at least, Muhammad's wives were on board with Allah's views concerning breastfeeding and fosterage, for Muhammad's wife Hafsa ordered her sister to breastfeed Asim before he could visit her:

Al-Muwatta of Imam Malik 30.1.8—Yahya related to me from Malik from Nafi that Safiyya bint Abi Ubayd told him that Hafsa, *Umm al-Muminin* [Mother of the Believers], sent Asim ibn Abdullah ibn Sa'd to her sister, Fatima bint Umar ibn al-Khattab, for her to suckle him ten times so that he could come in to see her. She did it, so he used to come in to see her.

Eventually, however, most of Muhammad's wives (everyone except Aisha, who was happy to

have her sister breastfeed men for her, in order to make them her foster brothers) became disgruntled over the practice, and they insisted that Allah's command to breastfeed adults didn't apply to them:

Al-Muwatta of Imam Malik 30.2.12—Sahla bint Suhayl, who was the wife of Abu Hudhayfa, and one of the tribe of Amr ibn Lu'ayy, came to the Messenger of Allah, and said, "Messenger of Allah! We think of Salim as a son and he comes in to see me when I am uncovered. We only have one room, so what do you think about the situation?" The Messenger of Allah said, "Give him five drinks of your milk and he will be *mahram* [illegal to marry] by it." She then saw him as a foster-son. Aisha, *Umm al-Muminin* [Mother of the Believers], took that as a precedent for whatever men she wanted to be able to come to see her. She ordered her sister, Umm Kulthum bint Abi Bakr as-Siddiq and the daughters of her brother to give milk to whichever men she wanted to be able to come in to see her. The rest of the wives of the Prophet refused to let anyone come in to them by such nursing. They said, "No, by Allah! We think that what the Messenger of Allah ordered Sahla bint Suhayl to do was only by an indulgence concerning the nursing of Salim alone. No, by Allah! No-one will come in upon us by such nursing!"

Apparently, Muhammad's wives had more common sense than their husband, for they realized how silly it was for grown women to put their bare breasts into the mouths of grown men in an attempt to avoid sexual tension.

So what happened to the missing verses?

There are only three plausible explanations for why these verses were eliminated from the Qur'an when Muhammad died. First, since Aisha had the only written copy of the verses, Muhammad's other wives may have eventually persuaded her to destroy them. Second, while Aisha may have remained faithful in her desire to preserve the Qur'an, Muhammad's other wives may have engaged in a bit of sabotage, sending a hungry sheep into Aisha's house to rid the world of one of history's most ridiculous teachings. Third, Sheepgate may have been a genuine accident; Aisha's sheep may have coincidentally consumed a verse that most of Muhammad's wives found absolutely repulsive.

I find the third explanation the least probable, since it would be extraordinarily unlikely for a sheep to start munching on such an absurd verse by chance. The first two explanations may seem to be equally plausible, since they both account for the data. Nevertheless, there's another important piece of data to consider. The sheep didn't only eat the verse of breastfeeding an adult, but also the verse of stoning an adulteress. Because Aisha had been accused of adultery, we don't need Sherlock Holmes to tell us what she would have thought of that verse.

The evidence, then, points to sabotage, either by Aisha alone or by some conspiracy among Muhammad's wives. The verses of breastfeeding an adult, along with the verse of stoning, fell victim to one of history's least common means of malice: death by sheep.

For more on this topic, see Sam Shamoun's article: ["Islam and the Nursing of Adults."](#)

Muhammad and Nikah al-Mut'ah (Temporary Marriage as a Form of Prostitution)



The Prophet of Islam allowed his followers to practice a form of prostitution called *Nikah al-Mut'ah*. In Muhammad's time, a Muslim could pay a woman for "temporary marriage," which would last a few hours, days, weeks, or months (depending on the agreement). Many Muslims today claim that Muhammad eventually changed his mind about this obviously immoral practice, and that *Mut'ah* is now forbidden in Islam (certain Muslim sources suggest this). But these Muslims fail to mention that some of Islam's most trusted sources plainly declare that Muhammad never prohibited *Mut'ah*. For instance, the following passage in Sahih Muslim says that Muslims were practicing *Mut'ah* well beyond the lifetime of Muhammad:

Sahih Muslim 3248—Ibn Uraij reported: 'Ati' reported that Jabir b. Abdullah came to perform 'Umra, and we came to his abode, and the people asked him about different things, and then they made a mention of temporary marriage, whereupon he said: Yes, we had been benefiting ourselves by this temporary marriage during the lifetime of the Holy Prophet and during the time of Abu Bakr and 'Umar.

Some hadith claim that it was Umar, rather than Muhammad, who outlawed *Mut'ah*:

Sahih Muslim 3250—Abu Nadra reported: While I was in the company of Jabir b. Abdullah, a person came to him and said that Ibn 'Abbas and Ibn Zubair differed on the two types of Mut'a (Tamattu' of Hajj 1846 and Tamattu' with women), whereupon Jabir said: We used to do these two during the lifetime of Allah's Messenger. Umar then forbade us to do them, and so we did not revert to them.

According to Sahih al-Bukhari (Sunni Islam's most trusted collection of ahadith), *Mut'ah* is justified by the Qur'an itself! Consider the following verse from the Qur'an:

Qur'an 5:87—O ye who believe! Forbid not the good things which Allah hath made lawful for you, and transgress not, Lo! Allah loveth not transgressors.

Notice how this verse was used by Muhammad:

Sahih al-Bukhari 5079—We used to participate in the holy battles led by Allah's Messenger and we had nothing (no wives) with us. So we said, "Shall we get ourselves castrated?" He forbade us that and then allowed us to marry a woman temporarily by giving her even a garment and then he recited to us: "O you who believe! Make not unlawful the good things which Allah has made lawful for you." (5.87)

Hence, Muslim men who want to hire prostitutes can simply point out that both the Qur'an (the Word of Allah) and Muhammad (Islam's final prophet) allowed prostitution, and that later Muslims (like Umar) cannot overrule Allah and Muhammad.

For some of the practical consequences of Muhammad's teachings about *Mut'ah*, see the following articles:

["Syrian Mothers Selling Daughters as Prostitutes to Wealthy Saudis in Accordance with Sharia"](#)
["Muta \(Islamic Prostitution\) Still Common in Poor Areas of Egypt"](#)
["Hezbollah Using Prostitution \(Muta\) for Recruitment"](#)
["Temporary Marriage in Iran"](#)

For a more thorough discussion of *Mut'ah* in the Islamic sources, see the following article by Sam Shamoun:

["Revisiting Muhammad's Permitting a Form of Prostitution known As Muta"](#)

Muhammad's Eleven Wives (and the Qur'anic Limit of Four Wives)

According to the [Qur'an](#), Muslim men are allowed to have up to four wives at one time (Qur'an 4:3). [Muhammad](#), however, was married to eleven wives at once:

Sahih al-Bukhari 268—“Anas bin Malik said, ‘The Prophet used to visit all his wives in a round, during the day and night and they were eleven in number.’ I asked Anas, ‘Had the Prophet the strength for it?’ Anas replied, ‘We used to say that the Prophet was given the strength of thirty (men).’ And Sa’id said on the authority of Qatada that Anas had told him about nine wives only (not eleven).”

So if Allah's eternal Word says that Muslims can marry no more than four wives, why did Muhammad get more? It seems that Allah's eternal Word also contains an exception for Muhammad. Qur'an 33:50 says that Muhammad (and *only* Muhammad) was free to take for himself as many wives as he liked.

Getting suspicious yet?

Wives of Muhammad: Aisha bint Abi Bakr

[Muhammad](#) married at least 15 different women, and he consummated marriages with at least 13 different women. Muhammad's favorite wife, however, was Aisha, the daughter of his best friend, Abu Bakr. Aisha was six years old when Muhammad married her, and she was nine years old when the marriage was consummated. When Muhammad died, Aisha was 18 years old. Since the [Qur'an](#) declares that no one can marry Muhammad's wives after him (33:53), Aisha spent the next 46 years as a widow.

Does the Qur'an Say Men Can Beat Their Wives?

Critics of [Islam](#) often claim that the [Qur'an](#) allows Muslim men to beat their wives into submission. Meanwhile, Westernized Muslims assure us that Islam promotes women's rights and the equality of men and women. Who's right? Let's turn to the Qur'an to see what [Allah](#) says about violence against women. Consider three translations of Surah 4, Verse 34 of the Qur'an:

Qur'an 4:34 (Pickthall)—Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret what Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High Exalted, Great.



Qur'an 4:34 (Shakir)—Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if

they obey you, do not seek a way against them; surely Allah is High, Great.

Qur'an 4:34 (Ali)—Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, seek not against them means (of annoyance): For Allah is Most High, Great (above you all).

This verse speaks for itself, but here are a few quick observations.



First, the wife doesn't need to actually disobey her husband in order for him to beat her. He simply needs to *fear* that she will disobey him ("those women on whose part ye *fear* disloyalty and ill-conduct"). Thus, Allah grants Muslim men the right to beat their wives based on their own subjective feelings.

Second, the beating seems to be the last step in a series of increasingly harsh punishments. If a Muslim fears disobedience from his wife, he should first warn her (that her duty is to obey her husband). If his fears persist, he should next banish her to a separate bed. Finally, if he continues to fear disobedience, he should beat her into submission.

Third, notice that Yusuf Ali adds the word "lightly" in parentheses. The word "lightly" isn't in the Arabic of this verse. According to Islam, the Qur'an is perfect and clear. Isn't it interesting that Muslim translators believe that they can improve the Qur'an by watering down its teachings?

Fourth, if a wife "returns to obedience" (i.e., if the husband's fear of disobedience subsides), the husband is supposed to stop punishing her. This suggests that he should continue beating her until he becomes convinced that he has nothing to fear.

There are numerous important ahadith and commentaries on the topic of wife-beating, but the emphasis here has been on what the Qur'an says. As we have seen, the Qur'an (which claims to be perfectly clear in its commands) tells Muslims that they should beat rebellious wives (or potentially rebellious wives) into submission, perhaps after warning them and banishing them to separate beds. Hence, as embarrassing as this is to Western Muslims, the Qur'an certainly allows men to beat their wives.

For more on women in Islam, visit [Answering Islam's "Women" page](#).



Does Islam Allow Muslims to Rape Female Captives and Slave Girls?



Critics of [Islam](#) and Sharia frequently claim that the [Qur'an](#) allows Muslim men to rape their female captives and slave girls (i.e. those "whom their right hands possess"). Westernized Muslims, however, are appalled at the thought of their religion allowing rape, so they insist that Islam prohibits this practice. Unfortunately, Islam isn't defined by Westernized Muslims; it's defined by [Allah](#) and [Muhammad](#) in the Qur'an and the Hadith. So instead of inventing a religion based on the feelings of Westernized Muslims and calling it "Islam," let's turn to the Qur'an and the Hadith to see what Allah and Muhammad have to say about this issue.

As Muhammad's armies raided town after town, they captured many women, who would often be sold or traded. Yet, since the Muslim men were a long way from their wives, they needed wisdom from Allah to guide them in their treatment of their female captives. Allah revealed:

Qur'an 23:1-6—The Believers must (eventually) win through—those who humble themselves in their prayers; who avoid vain talk; who are active in deeds of charity; who abstain from sex, except with those joined to them in the marriage bond, or (the captives) whom their right hands

possess—for (in their case) they are free from blame.

Qur'an 70:22-30—Not so those devoted to Prayer—those who remain steadfast to their prayer; and those in whose wealth is a recognized right for the (needy) who asks and him who is prevented (for some reason from asking); and those who hold to the truth of the Day Of Judgement; and those who fear the displeasure of their Lord—for their Lord's displeasure is the opposite of Peace and Tranquility—and those who guard their chastity, except with their wives and the (captives) whom their right hands possess—for (then) they are not to be blamed.

Notice that Allah commands Muslims to abstain from sex, except with their wives and with "those whom their right hands possess." Allah gave the same sexual rights to Muhammad:

Qur'an 33:50—O Prophet! surely We have made lawful to you your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war ...

The Muslim practice of having sex with captured women is reported often in the Hadith, where we learn that Muhammad's only objection to sex with captives was his condemnation of birth control.

Sahih Muslim 3371—We went out with Allah's Messenger on the expedition to the Bi'l-Mustaliq and took captive some excellent Arab women; and we desired them, for we were suffering from the absence of our wives, (but at the same time) we also desired ransom for them. So we decided to have sexual intercourse with them but by observing azl (withdrawing the male sexual organ before emission of semen to avoid conception). But we said: We are doing an act whereas Allah's Messenger is amongst us; why not ask him? So we asked Allah's Messenger, and he said: It does not matter if you do not do it, for every soul that is to be born up to the Day of Resurrection will be born.

Sahih al-Bukhari 4138—We went out with Allah's Apostle for the invasion of Bun Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus [same as "azl" above]. So when we intended to do coitus interruptus, we said: "How can we do coitus interruptus before asking Allah's Apostle who is present among us? We asked (him) about it and he said: "It is better for you not to do so, for if any soul till the Day of Resurrection is predestined to exist, it will exist."

Sahih Muslim 3384—Jabir bin Abdullah reported that a person asked Allah's Apostle saying: I have a slave-girl and I practice azl with her, whereupon Allah's Messenger said: This cannot prevent that which Allah has decreed. The person then came (after some time) and said: Messenger of Allah, the slave-girl about whom I talked to you has conceived, whereupon Allah's Messenger said: I am the servant of Allah and His Messenger.

Clearly, Muslims were taking full advantage of Muhammad's teachings about female captives and slave girls. Nevertheless, Muslims eventually captured women *along with their husbands*, so they wondered if Allah would allow them to have sex with these *married* captives (since adultery is otherwise forbidden in Islam).

Allah gives his answer in the Qur'an:

Qur'an 4:24—Also (prohibited are) women already married, except those whom your right hands possess ...

Here's the historical background for this verse:

Sunan Abu Dawud 2150—The Apostle of Allah sent a military expedition to Awtas on the occasion of the battle of Hunain. They met their enemy and fought with them. They defeated them and took them captives. Some of the Companions of the Apostle of Allah were reluctant to have intercourse with the female captives in the presence of their husbands who were unbelievers. So Allah, the Exalted, sent down the Qur'anic verse: "And all married women (are forbidden) unto you save those (captives) whom your right hands possess." That is to say, they are lawful for them when they complete their waiting period.

Thus, the Qur'an allows men to have sex with their female captives and slave girls, and the Hadith provides numerous examples of how this was practiced. Yet we must follow this fact through to its logical conclusion. Muslims decided to have sex with their captives, whom they were later going to sell. Some of these captives were women whose husbands and families had been slaughtered by Muslims. Others had husbands who had been captured by Muslims. Would these women gladly consent to sexual intercourse with men who had killed their families or taken their families captive, and who were simply going to sell them into slavery when they arrived at the next town? Certainly not. But since the Qur'an and Muhammad authorized sex with these women (and said nothing about seeking their permission), we can only conclude that Muhammad allowed his followers to rape their captives.

For more on women in Islam, [click here](#).

To see some of the practical consequences of Muhammad's teachings about raping captives, watch this:

Muhammad, Zaynab, and the End of Adoption in Islam

[Muhammad](#) had an adopted son named Zayd, who was called "Zayd bin Muhammad" ("Zayd, son of Muhammad"). One day, Muhammad went to visit him and was greeted by Zayd's wife, Zaynab, who was extremely attractive, and who was wearing very little clothing at the time. Here's what happened according to al-Tabari:

She jumped up in haste and excited the admiration of the Messenger of God, so that he turned away murmuring something that could scarcely be understood. However, he did say overtly: "Glory be to God the Almighty! Glory be to God, who causes hearts to turn!" (*The History of al-Tabari, Volume VIII, p. 2*)

When Zayd found out that Muhammad was attracted to his wife, he decided to divorce her. Muhammad, of course, was worried about what people might think, so he told Zayd to keep his wife for himself. However, Zaynab learned that Muhammad was attracted to her, and she began despising her husband. Zayd, wanting to give his adopted father whatever he desired, divorced his wife.

Muhammad was still worried about what people might think if he married Zaynab, but then he began receiving revelations to justify the marriage. He received Surah 33:37, which reads:

Behold! Thou didst say to one who had received the grace of Allah and thy favour: "Retain thou (in wedlock) thy wife, and fear Allah." But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zayd had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled.



Notice the underlined portion, which says that the reason [Allah](#) wanted Muhammad to marry Zaynab was so that future generations of Muslims would know that it's okay for Muslims to marry the divorced wives of their adopted sons. Here we may start to wonder, "Is this a problem men struggle with? Is this problem so significant among men, that Allah needed not only to put this verse into his eternal Word, but also to have his prophet marry the divorced wife of his own adopted son?" Inquiring minds want to know.

Muhammad's special revelation didn't keep people from criticizing him for marrying Zaynab, so he conveniently received another revelation, Surah 33:4-5, which says that adopted sons aren't really sons. Since adopted sons aren't really sons, Zaynab wasn't really his daughter-in-law, and no one should criticize his marriage to her. The passage reads:

Allah has not made for any man two hearts in his (one) body: nor has He made your wives whom ye divorce by *Zihar* your mothers: nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth, and He shows the (right) Way. Call them by (the names of) their fathers: that is juster in the sight of Allah. But if ye know not their father's (names, call them) your Brothers in faith, or your *Mawlas*. But there is no blame on you if ye make a mistake therein: (what counts is) the intention of your hearts: and Allah is Oft-Forgiving, Most Merciful.

From that point on, Zayd was no longer called Muhammad's son, and Muhammad and Zaynab lived happily ever after (at least, until Muhammad died an agonizing death after being poisoned by a Jewish woman whose family had been slaughtered by invading Muslims).

But think carefully about what just happened. Allah desperately needed men to understand that it's okay to marry the divorced wives of their adopted sons, so he ordered Muhammad to marry Zaynab. But then Allah outlawed adoption, which means that men *will never have adopted sons*, and therefore will never worry about whether they should marry the divorced wives of their adopted sons. It seems that Allah sent Muhammad on a wild goose chase (and ended, for Muslims, one of man's noblest and most humane traditions).

For more on the Zaynab scandal, see these articles:

Sam Shamoun, ["Zaid, Zaynab, and Muhammad"](#)

Sam Shamoun, ["Muhammad, Zaid, and Zaynab Revisited"](#)

Posted by [David Wood](#) at [9:32 PM](#) 

Labels: [Adoption in Islam](#), [Muhammad](#), [Zaynab](#)

[6 comments:](#)



[Tom ta tum Tom](#) said...

And it is the Only Living God who powerfully exemplifies the worth of Adoption.

God adopts us - through Christ Jesus. By His Blood, we have a new bloodline. In His Name, we have a new Name. And so [living out the image of God in us] we also claim others for the family of God - and even claim some unwanted people for our own legally defined families.

How very unsurprising it is that Islam would devalue one of the greatest gifts ever to be manifested in human societies. How very telling - that also in this way - Islam differentiates itself from human civilization.

A person can know that they'll never make a good Muslim if they have a heart of love that claims the last, the lost and the least for the Family of God.

Jesus said something like "*Adopt ye, one another - even as I have adopted you...*" Well, maybe that's not exactly what He said but I believe it's part of what He meant. He showed

us how, when He started by "adopting" 12... and through them, many more.

The anti-adoption mind-set of Islam is just further evidence that Jesus COULD NOT have been a Muslim - and that Islam is *not* a humane society. Maybe we can never out-breed the Muslims - and maybe we don't even need to try: Islam is already withering. Why? Because nowhere within the heart of Islam is the Spirit that both claims the unwanted and also offers Life.

Yet again, I am / we all are profoundly indebted to "Answering Muslims" and to Sam & Dave for the love that you bring to your teaching. May the Only Living God in Jesus Christ continue to use you as a blessing to many as He ransoms the lost.

KAFIR AND PROUD!!

Wives of Muhammad: Sauda bint Zama'ah

One of Muhammad's many wives (he had at least nine wives at one time, even though Qur'an 4:3 says Muslims are limited to four wives) was a woman named Sauda bint Zama'ah. As Sauda aged, she became unattractive and extremely overweight, and Muhammad decided to divorce her. Terrified of being abandoned in her old age, Sauda hatched a plan. She knew that Aisha was Muhammad's favorite wife, and that Muhammad would like to spend even more time with Aisha. So Sauda told Muhammad that, if he would keep her as his wife and not abandon her, she would give her sex night to Aisha. Thus, Muhammad would be able to spend twice as much time with Aisha. Muhammad was happy with the arrangement, and so was Allah, who revealed Surah 4, verse 128:

If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self-restraint, Allah is well-acquainted with all that ye do.

Here is Ibn Kathir's commentary on this verse:

Allah states, and thus legislates accordingly, that sometimes, the man inclines away from his wife, sometimes towards her and sometimes he parts with her. In the first case, when the wife fears that her husband is steering away from her or deserting her, she is allowed to forfeit all or part of her rights, such as provisions, clothing, dwelling, and so forth, and the husband is allowed to accept such concessions from her. Hence, there is no harm if she offers such concessions, and if her husband accepts them. This is why Allah said, (there is no sin on them both if they make terms of peace between themselves). He then said, (and making peace is better) than divorce. Allah's statement, (And human souls are swayed by greed) means, coming to peaceful terms, even when it involves forfeiting some rights, is better than parting. Abu Dawud At-Tayalisi

recorded that Ibn `Abbas said, "Sawdah feared that the Messenger of Allah might divorce her and she said, 'O Messenger of Allah! Do not divorce me; give my day to A'ishah.' And he did, and later on Allah sent down, (And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both).

Allah's message to Muslim women: When you get old and become less attractive, be prepared to relinquish some of your rights, or your husband can kick you to the curb.

Muhammad Breaks His Oath to His Wives

Muhammad's wife Hafsa once caught him in her bed with another woman—his slave-girl, Mary the Copt. Seeking to avoid further conflict, [Muhammad](#) promised that he would stop having sex with Mary. Later, however, Muhammad received one of his infamous morally convenient revelations from [Allah](#).

Qur'an 66:1-2—O Prophet! why do you forbid (yourself) that which Allah has made lawful for you; you seek to please your wives; and Allah is Forgiving, Merciful. Allah indeed has sanctioned for you the expiation of your oaths and Allah is your Protector, and He is the Knowing, the Wise.

Here's Tafsir Jalalayn commenting on this verse:

O Prophet! Why do you prohibit what God has made lawful for you, in terms of your Coptic handmaiden Māriya — when he lay with her in the house of Hafsa, who had been away, but who upon returning [and finding out] became upset by the fact that this had taken place in her own house and on her own bed — by saying, 'She is unlawful for me!', seeking, by making her unlawful [for you], to please your wives? And God is Forgiving, Merciful, having forgiven you this prohibition.

For further confirmation, we have the following hadith:

Sunan An-Nasa'i 3411—It was narrated from Anas, that the Messenger of Allah had a female slave with whom he had intercourse, but Aishah and Hafsa would not leave him alone until he said that she was forbidden for him. Then Allah, the Mighty and Sublime, revealed: "O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you" [66:1] until the end of the verse.

Since the [Qur'an](#) is supposedly Allah's eternal Word, our Muslim friends expect us to believe that, from eternity past, Allah had nothing better to do than compose verses giving Muhammad the right to break his oath to his wives so that he could continue having sex with his slave-girl.

UPDATE A Muslim just claimed in the comments section that this hadith doesn't exist. So here it is as it appears in the Darussalam edition:

<p>3411. It was narrated from Anas, that the Messenger of Allāh ﷺ had a female slave with whom he had intercourse, but 'Āishah and Ḥafṣah would not leave him alone until he said that she was forbidden</p>	<p>٣٤١١ - أَخْبَرَنِي إِبرَاهِيمُ بْنُ يُوسُفَ بْنِ مُحَمَّدٍ حَرَمِي - هُوَ لَقَبُهُ - قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَهُ أَمَةٌ</p>
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[¹] At-Tahrīm 66:1.
[²] At-Tahrīm 66:4.
[³] At-Tahrīm 66:3.

<p>The Book Of The Kind...</p> <p>for him. Then Allāh, the Mighty and Sublime, revealed: "O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you,^[1] until the end of the Verse. (<i>Ṣaḥīḥ</i>)</p>	<p>كِتَابُ عَشْرَةِ الشَّعَاءِ</p> <p>يَطْلُوَهَا، فَلَمْ تَزَلْ بِهِ عَائِشَةُ وَحَفْصَةُ حَتَّى حَرَمَهَا عَلَى نَفْسِهِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ﴾ إِلَى آخِرِ الْآيَةِ.</p>
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تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٨٩٠٧، وصححه الحافظ في فتح الباري: ٣٧٦/٩، وأخرجه الحاكم: ٤٩٣/٢ من طريق سليمان بن المغيرة عن ثابت به، وصححه

Muhammad's View of Women

Muslims often claim that [Muhammad](#) promoted women's rights. Islam's most trusted sources, however, tell a different story. According to the [Qur'an, the testimony of a woman is only half as reliable as a man's testimony](#). Muhammad explains why in the hadith, where he declares that [women](#) are less intelligent and more immoral than men. When we combine these teachings with other Qur'anic teachings (e.g., [Allah](#) allowing men to [beat their wives into submission](#), to [rape their female captives](#), and to [have sex with prepubescent girls](#)), Muhammad's view of women becomes perfectly clear.

Here are some sources to consider:

Qur'an 4:34—Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great.

Sahih al-Bukhari 2658—The Prophet said: "Isn't the witness of a woman equal to half of that of a man?" The women said: "Yes." He said: "This is because of the deficiency of her mind."

Sahih al-Bukhari 1052—The Prophet said: ". . . I saw the Hell-fire and I had never seen such a horrible sight. I saw that most of the inhabitants were women." The people asked: "O Allah's Apostle! Why is it so?" The Prophet said: "Because of their ungratefulness." It was asked whether they are ungrateful to Allah. The Prophet said: "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds."

Sahih Muslim 142—[Muhammad said]: O womenfolk, you should give charity and ask much forgiveness for I saw you in bulk amongst the dwellers of Hell. A wise lady among them said: Why is it, Messenger of Allah, that our folk are in bulk in Hell? Upon this the Holy Prophet observed: You curse too much and are ungrateful to your spouses. I have seen none lacking in common sense and failing in religion but (at the same time) robbing the wisdom of the wise, besides you. Upon this the woman remarked: What is wrong with our common sense and with our religion? He (the Holy Prophet) observed: Your lack of common sense (can be well judged from the fact) that the evidence of two women is equal to one man; that is a proof of the lack of common sense.

[Click here](#) for more information about women in Islam.

Muhammad, Women's Clothing, and the Privileged Status of Aisha

<https://www.youtube.com/watch?v=JoTrL7jegQY>

Does Allah Love Christians and Jews?

<https://www.youtube.com/watch?v=CLEJTSOFi10>

Is Allah the Best of Deceivers?

According to the [Qur'an](#), [Allah](#) is the "best of deceivers" (3:54; 8:30). The phrase is often translated into English as "best of planners," "best of schemers," or "best of plotters," but the root word (*makr*) means "deception." Hence, the following Qur'an verses should be rendered as follows:

Qur'an 3:54—And they (the unbelievers) planned to deceive, and Allah planned to deceive (the unbelievers), and Allah is the best of deceivers.

Qur'an 7:99—Are they then safe from Allah's deception? No one feels safe from Allah's deception except those that shall perish.

Qur'an 8:30—And (remember) when the unbelievers plotted deception against you (O Muhammad), to imprison you, or kill you, or expel you. They plotted deception, but Allah also plotted deception; and Allah is the best of deceivers.

Since the Bible declares that Satan is the father of lies (John 8:44), the question must be raised: Do Christians and Muslims worship the same God?

On a related note, a Muslim objected to this video when I posted it. Here's the objection and my response:



For more on Allah's *makr*, see the following articles by Sam Shamoun:

["Allah – The Greatest Deceiver of them All"](#)

["Allah as a Deceiver: Examining Satan's Accusations Against the Integrity of Allah"](#)

Does Allah Want People to Sin?

[Allah](#) endlessly threatens people with an eternity in hell for sinning, so it may seem, on first glance, that Allah is *against* sin. Appearances, [like Allah](#), can be deceiving, however. According to [Muhammad](#), Allah *wants* people to sin, because it gives him an opportunity to show mercy. Indeed, Allah is so desperate to show mercy, he threatens all of humanity with annihilation if we refuse to sin!

Satan: Islam's Hidden Hero

[As we have seen](#), Islam teaches that Allah *wants* people to sin, and he threatens humanity with annihilation if we refuse to sin. This means, of course, that we're only still here because we've sinned. If we hadn't sinned, Allah would have obliterated us. But why did we sin? According to Islam, we sinned because Satan tempted us to sin. Oddly enough, we're all alive right now because of Satan! So Satan turns out to be Islam's hidden hero, who saves us from destruction by tempting us to sin.

It takes an amazing religion to so blatantly declare that Satan is our savior!

Muhammad Had No Assurance of Salvation

Muslims regularly pray for [Allah](#) to bless [Muhammad](#) with peace. But why would Muhammad be affected by the prayers of Muslims? The reason is that, according to [Islam](#), even Muhammad didn't know what Allah would do to him after he died ([Quran](#) 46:9). But if Muhammad himself had no assurance of salvation, what hope is there for his followers?

For more on Muhammad's lack of assurance, see the following articles by Sam Shamoun:
["Praying for Muhammad's Peace and Security: More Islamic Evidence That Muhammad Is not Saved"](#)
["Was Muhammad Certain of His Salvation?"](#)

Will Allah Punish Jews and Christians for the Sins of Muslims?

Muslims often object to the Christian doctrine of atonement (specifically, the doctrine that Jesus willingly died on the cross for the sins of others). But Muhammad taught his followers that Allah will punish Jews and Christians for the sins of Muslims. Is the Islamic doctrine of atonement (i.e., that Christians and Jews will unwillingly be saddled with the sins of Muslims) somehow better than the Christian doctrine (according to which God's perfect justice is matched only by his perfect love)?

For those who want to take a closer look at the ahadith I quoted in the video, here they are:

Sahih Muslim 6665—Abu Musa reported that Allah's Messenger said: When it will be the Day of Resurrection Allah would deliver to every Muslim a Jew or a Christian and say: That is your rescue from Hell-Fire.

Sahih Muslim 6666—Allah's Apostle said: No Muslim would die but Allah would admit in his stead a Jew or a Christian in Hell-Fire.

Sahih Muslim 6668—Allah's Messenger [said]: There would come people amongst the Muslims on the Day of Resurrection with as heavy sins as a mountain, and Allah would forgive them and He would place in their stead the Jews and the Christians.

110 Hadith Qudsi—Allah's Messenger said: On the Day of Resurrection, my Ummah (nation) will be gathered into three groups. One sort will enter Paradise without rendering an account (of their deeds). Another sort will be reckoned an easy account and admitted into Paradise. Yet another sort will come bearing on their backs heaps of sins like great mountains. Allah will ask the angels though He knows best about them: Who are these people? They will reply: They are humble slaves of yours. He will say: Unload the sins from them and put the same over the Jews and Christians: then let the humble slaves get into Paradise by virtue of My Mercy.

The Islamic View of Paradise (Jannah)

<https://www.youtube.com/watch?v=XsqgevAGq08>

The Quran Affirms the Bible

<https://www.youtube.com/watch?v=fuK9EcXzBOQ>

Do Muslims Respect Jesus?

Our Muslim friends often claim that Jesus is highly honored and respected in Islam. But then they tell us that Jesus' message was corrupted (by Allah himself, along with others), that Jesus' followers abandoned his teachings, and that we needed Muhammad to come along to accomplish what Jesus couldn't accomplish. But this means that Jesus didn't actually accomplish anything that lasted. How can Muslims say they respect Jesus when they portray him as a complete failure?

Why Did Allah Corrupt the Gospel?

The [Qur'an](#) affirms the inspiration (3:3-4), preservation (7:157; 18:27), and authority of the Gospel (5:47, 68). Yet our Muslim friends tell us that the Gospel has been corrupted. Here we may start to wonder who corrupted it. According to the Qur'an, Jesus never died by crucifixion (4:157-158). According to the Bible, Jesus died by crucifixion (e.g., Matthew 17:22-23; 27:50; etc.). Who corrupted the portion of the Gospel that reports Jesus' death on the cross? Interestingly, Islam teaches that [Allah](#) corrupted the Gospel by tricking and deceiving people into believing that Jesus died on the cross. But why would Allah corrupt his own revelation?

Islam Corrupts the Gospel

<https://www.youtube.com/watch?v=W4uwUdor-I0>

The Resurrection of Jesus Refutes Islam

https://www.youtube.com/watch?v=kN73P_-zzeU